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[For information pertaining to the Koryak language, see 22: Matthews, R1 Soviet Union, category 116; p. 6.]

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/334 cont./

4. (cont.)
knew nothing of the Kamchadal. One can explain such a misunderstanding of Steller's remarks as happened to Gerland in part by Steller's antiquated style and in part by the frequently (and even at the place concerned, p. 8) exceeding faulty and incorrect punctuation in this publication of his work. As I have already pointed out at another place (Reis. u. Forsch. im Amur-Lande, Vol. II, p. 762, note 3), Pallas said of it that it "was printed from a rough draft and in the hands of the publisher (J.B.S.) became loaded with the most inexcusable copying and printing errors revealing a great ignorance (Neue Nord. Beytr., Vol. II, p. 255). One will be convinced of the accuracy of this opinion by Pallas on every page while reading Steller's work. For this reason I believe that the apparent difference in these two Koryak terms for the Kamchadal can be traced to merely a printing error. Steller also says that the sedentary Koryak along the Sea of Okhotsk are called "Nūmala akalila," i.e., sitting, resting, by their countrymen who roam with reindeer. Could it be, however, that this "Nūmala," like "Namalau," is also a reference to their subterranean dwellings?

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KK 342 198 199

Some, the sedentary ones, of the Koryak, also a Paleo-Asiatic people, retained the earth yurt to this day, insofar as they have not already adopted Russian customs and hence also Russian dwellings, for example, according to Ditmar (5), /335/in particular

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5. "Ueber die Koräken und die ihnen sehr nahe verwandten Tschuktschen /On the Koryak and the Chukchee Very Closely Related to Them/" (Bull. de la cl. hist.-phil. de l'Acad. Imp. des sc. de St. Petersb., Vol. XIII, pp. 104, 107, 109; Mél. russes, Vol. III, pp. 8, 12, 16).

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/335 cont./

the Kamenzen and Parenzen settled around Penshin Bay, as well as the northernmost Pallanzen (in Pusstorezk and Podkagernaja), and the majority of the Olutorzen on the northeast coast of Kamchatka. According to Ditmar, the Koryak earth-yurt is very simple in nature: a pit approximately 2-3 fathoms square, lined and roofed over with wooden logs, and, like the Kamchadal yurt of old, it is entered through the smoke hole (1). According to

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1. Krascheninnikof ("Opis. zemli Kamchatki." -- Poln. sobr. putesh. i pr., Vol. II, p. 195), Müller ("Geogr. und Verfass. von Kamtschatka /Geography and Condition of Kamchatka/," in the appendix to Steller's Beschreib. von dem Lande Kamtsch., p. 24), Ditmar (op. cit.), Bush (Reindeer, dogs and snow-shoes; a journ. of Siber. travels and explor. made in the years 1865-1867, London, 1871, p. 352), Kennan (Tent life in Siberia and Adventures among the Koraks and oth. tribes in Kamtschatka and North Asia, London, 1871, pp. 153, 178), and others. The latter in particular describes entering or leaving through the smoke hole in the Koryak yurt and all the inconveniences connected with it in a most drastic way.

Maydell, the Koryak earth-yurt also has a side entrance, which leads down into the interior through a narrow, slightly sloping channel, but this is used only once a year, namely, when the owner moves into his yurt in the fall, he first crawls in through this passageway, but then closes it immediately with sealskin stretched over a frame, and the rest of the time only the smoke hole may be used for entering or leaving (2). The nomadic

2. According to an oral communication from G. v. Maydell.

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Koryak, of course, have no earth yurts. Could it be, however, that their ancestors did have such earth yurts? It is generally

Koryak RY4
Chukchee RY2

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/335 cont./ It is generally believed that the sedentary Koryak in former times were reindeer nomads and only after the loss of their herds settled along the seacoast in order to live on hunting and fishing -- a change that has to some extent also taken place and is still taking place among the Chukchee (3). But between the sedentary or coastal Chukchee and the sedentary Koryak there is the great difference that the latter are in fact sedentary and have permanent winter and summer houses, while the former, even after the loss of their reindeer and after their settling down along the seacoast, have

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3. Krascheninnikof (op. cit., Vol. II, p. 204) thought that the sedentary Koryak had formerly been reindeer nomads. Erman (Reise um die Erde /Journey around the World/ Part 1, "Histor. Bericht. /Historical Information/," Vol. II, Berlin, 1838, p. 423, note), Ditmar (Bull., etc., op. cit., pp. 103, 127; Mél., op. cit., pp. 7, 36), and Kennan (op. cit., p. 159) express themselves similarly. According to Ditmar, this impoverishment took place a long time ago, as legend has it, during the battles with the Chukchee. Ssarytschof /Sarychev/ (Putesh. po Sievero-vost. chasti Sibiri, Ledov. moriu i Vostochn. Ok. /Travels in the Northeastern Parts of Siberia and the Arctic and Eastern (Pacific) Oceans/, Pt. II, p. 105) thought the same about the Chukchee, but confused the sedentary Chukchee with the Namollo. There is no doubt but that the true coastal Chukchee arose and are still arising from nomads of the same tribe who have lost their reindeer, as is stated by Wrangell /Vrangel'/ (Put. po siev. ber. Sib. i po Ledov. moriu /A Voyage along the North Coast of Siberia and through the Arctic Ocean/, Pt. II, p. 335), Ditmar (loc. cit.) and others.

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C KK 342 174 361

/335 cont./ retained a seminomadic life and accordingly do not build permanent dwellings or earth yurts, but live in their transportable tents as before (4). The former seems to me to be a traditional, more

C [113]

4. Wrangell (Putesh., etc., Part II, p. 336). Nordenskjöld (Die Umsegel. Asiens und Europas auf der Vega /The Circumnavigation of Asia and Europe on the Vega/, German transl., Leipzig, 1882, Vol. II, p. 82). In the latter work one also finds an illustration of a tent of the coastal or sedentary Chukchee (Vol. I, p. 394), from a photograph by L. Palander). There is also frequent mention in it of the number and nature of the various tents in the villages visited by the members of the Vega Expedition during their winter travels, as well as of the change of dwelling of the coastal Chukchee, sometimes taking place in winter (for instance, Vol. I, p. 443, and elsewhere). Likewise in Nordqvist (see Petermann's Geogr. Mittheil., 1881, p. 42).

C KK [101]

or less original /336/ way of life, the latter only a later, sometimes merely temporary, change backward. In my opinion, therefore, one should conceive of the change in the way of life of these peoples in reverse fashion: like the sedentary Koryak of today, the ancestors of the now nomadic Koryak and likewise the Chukchee, tribally related to them and differing from them only dialectally (1), formerly had permanent dwelling sites, and to be

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1. Steller (op. cit., p. 8, note a) and Krascheninnikof (op. cit., Vol. II, p. 197) pointed out the close relationship between the two peoples, which was later confirmed several times, for instance, by Ssarytschof (Putesh. kap. Billingsa chrez" Chukotskuiu zemliu, izvl. iz" razn. zhurn. /Captain

/336 cont./

1. (cont.)
Billings' Journey across Chukchee Land, Taken from Various Magazines/, St. Petersburg, 1811, p. 67, footnote), Lütke /Litke/ (Voyage autour du monde, sur la corv. Le Seniavine, dans les ann. 1826-1829 /Voyage around the World on the Corvette "Le Seniavine" in 1826-1829/," Partie hist. /Historical Section/," Vol. II, Paris, 1835, p. 262; the same in Erman's Archiv für wiss. Kunde von Russland, Vol. III, 1843, p. 449), and others.

sure just such earth-yurts, until they became acquainted with and adopted from their neighbors, presumably the Tungus pressing in upon them, the domesticated reindeer, a domestic animal still foreign to the Paleo-Asiatic peoples; as soon as this happened, they had to give up their sedentary way of life and take up a nomadic life, along with which, of course, they were forced to exchange their fixed earth-yurt for a transportable tent. And it is completely in harmony with this when Wrangell (2), in characterizing

2. Op. cit., p. 332.

the Chukchee, says that in spite of their nomadic life, they have many more sedentary traits in their whole system than any other nomadic people: only an insufficiency of pasturage and a lack of fodder for their reindeer can force them to leave a place; their inclination toward a sedentary way of life is further shown by the fact that they lay in supplies and are thrifty, indeed even niggardly -- clearly traits which the nomadic peoples lack entirely; indeed, even their clothing, the wide, clumsy fur-shirt and the long fur trousers, are more suitable for a sedentary way of life (3).

3. Wrangell particularly emphasizes these pecularities of the Chukchee in contrast to the Tungus, these special nomads concerning whom

2: Schrenck--481 E-5 (1854-1856) 1881-1895 RX2 Gilyak
Chukchee RY2
Koryak RY4 •

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1. Nordenskjöld, Die Umsegelung Asiens u. Europas auf der Vega. Authorized German edition. Vol. I, Leipzig, 1882, pp. 403-406, 456, etc. One also finds there an illustration of the remains of such an old hut, from a drawing by Nordqvist, and several tools found in it.

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Ssarytschof found such remains even farther to the west, near Baranof Rock (2). They

2. Sarychev", Putesh. po Sieverovost. chasti Sibiri, Ledov. moriu i Vost. okeanu, Part II, pp. 95, 96.

are ascribed to the Onkilon. But what people were they? Opinions differ as to that. Wrangell thought that the Onkilon, who, according to legend, were formerly distributed up to Cape Schelagskij, were the same Eskimo who even today dwell in quite similar earth yurts along the Asiatic coast of the Bering Strait and the Bering Sea, that is, the Namollo or Juit (3). Nordenskjöld designates them

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3. There is mention above (p. 251, note 1 /untranslated/) of this view of Wrangell's concerning the former distribution of the Asiatic Eskimo -- a view which I at present, however, no longer share, as one will see from the following.

merely as a people driven from their sites on the coast of the Polar Sea by the Chukchee, and who, according to legend, moved to some islands far out in the Arctic Ocean. But could it not be that the Onkilon were the ancestors of the Chukchee at the time when they still, like the Koryak along Penshinsk Bay and the Bering Sea, lived in permanent earth yurts along the Arctic Ocean? The following reasons seem to me to argue in favor of this.

K 302 [386] /420 cont./

2. (cont.)
in Kamchatka, but for painting with red, a seatang pulverized with fish oil or seal oil.

KK 304 Among the peoples living farther to the north and east, on the other hand, tattooing is again a locally customary practice. Among the Koryak, to be sure, it is limited to only the women and is not general even among them, where it begins with the wedding and new designs are added every year, so that, according to Ditmar's testimony, some old women look mottled all over as a consequence of the tattooing (3). The custom of

KK [113]

3. Ditmar, "Ueber die Korjäken und die ihnen sehr nahe verwandten Tschuktschen /On the Koryak and the Very Closely Related Chukchee/" (Bull. de la classe hist. philol. de l'Acad. Impér. des sc. de St. Pétersb., Vol. XIII, p. 102; Mél. russes, Vol. III, p. 5).

C 304 The custom of tattooing is more generally widespread among the Chukchee, for among them it also extends to the girls from their ninth or tenth year on and even to some of the men. The latter, however, as a rule content themselves with only one or two short horizontal strokes above the root of the nose, a cross on each jaw, or the like, whereas the women tattoo more or less the entire face and the arms from the shoulder down to the wrist. According to Nordqvist (4), who has discussed this subject

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4. "Bidrag till kännedomen om Tschuktscherna /Contribution to Knowledge about the Chukchee/" (Ymer, 1882, p. 38).

in detail and has published a few patterns of Chukchee tattooing, they correspond in the basic features to those that Dr. Stuxberg